UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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Motives to Work in a New Social Order

By

CLARENCE R. SKINNER

Robert Koch and His Immortal Discovery of the Tubercle Bacillus

By

S. ADOLPHUS KNOPF

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The Field

"The world is my country, to do good is my Religion."

Gandhi vs. the Brahmans

An article by "Punjabi" in the London Graphic, reprinted in the *Transcript*, contains some quite surprising misstatements. It describes Gandhi as animated by "hatred fanned to a white heat." This might as reasonably be said of St. Francis of Assisi. Gandhi constantly preaches love for God and man, and his whole life exemplifies his teaching. Before the present conflict arose, he had received medals and testimonials from the British Government for his services to the wounded in war, and to the sick in time of plague.

"Punjabi" calls Gandhi a tool of the Brahman priesthood. This is as fantastic as it would be to say that Tolstoy was an ally of the Orthodox Greek Church in Russia, or that John Knox in Scotland was a secret agent of the Pope. Gandhi's teachings are in sharp conflict with those of the Brahman priesthood, and his followers have on countless occasions been beaten up by the orthodox Brahmans, at the instigation of the priests.

The Brahman priesthood teaches that the members of the lowest caste are "untouchable," and should be treated like lepers. Gandhi teaches that they should be treated as brothers, and has adopted an "untouchable" child into his own family. The Brahman priesthood teaches the subjection of women in an extreme form, and the seclusion of women of the higher castes. Gandhi advocates the full emancipation of women, and encourages them to go about freely.

J. C. Winslow and Verrier Elwin are Christian missionaries in India. For years they have lived among the poorest of the people, using their food and dress, and sharing their privations. Lately they have published a little book called "Gandhi: The Dawn of Indian Freedom," with a foreword by the Archbishop of York. They testify in the strongest terms to Gandhi's saintly character, and to the ennobling effect that the non-violent struggle for self-government is having upon the Indians. Incidentally, they tell a number of curious facts showing how far Gandhi is from being a tool of the priests. At Munshiganj, the "untouchables" were seeking admission to the Kali Temple, which was denied them by the priests. They had beset the temple in a peaceful siege for nine months. Finally, some of them went on a hunger strike.

"In order to save their lives, 200 highcaste women armed themselves with saws, axes and hammers, stormed the temple, broke down the barriers that protected it, and threw it open to their 'untouchable' brothers. . . . At Patna, a great procession of women, young and old, of every caste, went through the city, many of them never having appeared in public in their lives. In Meerut, in order to walk in a procession as a protest against Gandhi's arrest, 5,000 women

(*Continued on page* 96)

UNITY

"He Hath Made of One All Nations of Men"

Volume CIX MONDAY, APRIL 11, 1932 Number 6

THIRD EYE

Mahatma is imprisoned now—
A golden dome with silenced chime.
A star is shining on Gandhi's brow,
A flame of love to kindle time!

Oh, Gandhi, conqueror of wrong,
Your endless hope—a brilliant flare
Is throwing light on weak and strong
Soothing the pain that sages bear.

FANIA KRUGER

Well, well, here is news! Lord Willingdon, august and exalted Viceroy of India, official representative of His Majesty, King George V, Emperor of India, has received Mme. Naidu, President of the All-India Congress, not into prison but into conference. It will be remembered that three months ago this noble lord, the Viceroy, refused to confer with Gandhi on the latter's return from London. O, no!—he would have nothing to do with this rebel. Into prison with him—and let India take the consequence of iron ordinances of blood and terror calculated to break the spirit of any people! The Mahatma didn't resist. He went to jail—and so did over 60,000 of his followers. They were ready not to kill but to suffer, until their country at last was free. And now the lordly Viceroy, on his own initiative, surrenders to his enemies, and offers to Mme. Naidu the very conference which he had absolutely refused to Gandhi. Something has happened! What is it? It is not difficult to surmise; indeed, mostly we actually know. First, the British rule of the sword has completely failed. It has made not the slightest impression upon the Indians' resolve to resist to the very end. Secondly, the Indian campaign of the boycott, non-payment of taxes, etc., has magnificently succeeded. In India and England alike, economic demoralization and financial chaos have set in. Lastly, Mahatma Gandhi remains steadfastly what he has always been—the master of his people's destiny, resolute to lead on his own terms and no other. Incidentally, also, it may be remembered that things are happening in Erin's blessed isle at just the right time! Of course, the conference with Mme. Naidu came to nothing, for not all at once can a proud government confess defeat, and not for a moment are the Nationalists going to make concessions. But the important thing is that, within three months after refusing Gandhi consideration of any kind, the Viceroy has sought for a hearing. "Everything points to a prolonged struggle," says Mme. Naidu. Well and good! It is the Indians and not the British who can bide their time.

Now that the fighting at Shanghai is drawing to a close, it is possible to sum up the gains and losses to world peace. On the side of loss is the League of Nations, which simply failed to work in the face of great emergency. Walter Lippman, writing from Geneva, sees this clearly. "The Covenant (of the League)," he says, "failed to work because the great powers, which would have had to pay the costs of making it work, flatly refused." Seeking an explanation of this refusal, he goes on to state that "this explanation does not alter the fact that the system of peace-making laid down in the Covenant has failed totally in Manchuria." This loss, be it said, however, contains much gain, since the League failed at just the points where it was a war and not a peace agency at all. On the other hand, is the victory of the Briand-Kellogg Treaty. This is due to the statesmanship of Secretary Stimson, who single-handed grappled with the Sino-Japanese crisis by laying down the principle, first outlined by S. O. Levinson, that this country would not recognize the results of military aggression achieved by Japan in the Far East. This principle has now been adopted by the nations in counsel at Geneva. "It might almost be said," says Mr. Lippman, commenting upon this action, "that (the nations) have suspended the Covenant, and reconstituted themselves as an association . . . acting under the Briand-Kellogg Pact." This action, he continues, "is in its implications the most absolutely pacifist principle imaginable"—the very thing that the Briand-Kellogg agreement was intended to be! "It carries into international law," in the judgment of Walter Lippman, "something of the philosophy of Mahatma Gandhi." Non-cooperation! The western powers have refused to take up arms to resist the aggression of Japan, since a great war is no remedy for a small war. But they are now proposing simply to ignore and ostracize the consequences of what Japan has achieved by her lawlessness. Of course, the effectiveness of this policy, at Geneva as well as in Bombay, depends upon the absolute fidelity of all the parties to the contract. Time is of the essence of the whole thing!

This granted, we shall see a new principle of international action dawning upon the world. All is not lost by any means. The Briand-Kellogg Treaty, just as its maker, Mr. L. O. Levinson, prophesied, may be the anchor which will hold the world fast in the midst of storm, and thus at last establish peace.

Is Ireland free, or not free? Is the Irish Free State a "free state," or just a dependency of Great Britain? This is the question that is now to be decided by President De Valera's determination to wipe out the oath of allegiance to the British Crown. It may be well to understand the exact nature of this proposal. The British Chancellor of the Exchequer, Mr. Neville Chamberlain, with familiar Tory effrontery, has denounced it as a repudiation of a solemn treaty as between Ireland and the Empire. As a matter of fact, it is nothing of the sort. In the Treaty of 1921, which is the one in question, there is nothing that makes it mandatory upon Irish citizens performing any public service to take an oath of allegiance to the King. This provision appears not in this Treaty, but in the Constitution of the Irish Free State. Now this Constitution, like any other constitution, being the work of the Legislature, can be changed, altered, or amended at will by this same Legislature. All that De Valera proposes is that this body shall exercise its unquestioned prerogative in this particular. If Britain interferes, with no right of interference granted to her either in Treaty or Constitution, then is she denying that very liberty which treaty and constitution were together supposed to establish. The recent statement of the Kevin Barry Council of the American Association for the Recognition of the Irish Republic is unanswerable:

> If the British Government has any shadow of right to nullify with force a decision of the Irish electorate that it happens not to like, then clearly any pretense that the Irish people have any degree or kind of freedom is an impudent falsehood, the very name of the Irish Free State is a fraud and a sham, and the true purpose of England is disclosed, to treat Ireland now, as in all the centuries gone by, as a conquered and vassal province.

The De Valera administration, therefore, is not repudiating the agreement of the Irish Free State with Great Britain. It is simply testing out the question as to whether this agreement means what it says. Liberty-loving Englishmen should be the first to welcome this test. If a Tory government at Westminster balks at it or defeats it, then we shall know where to place responsibility. Says the American Association, above quoted:

> If blood is to flow again in Ireland, it will be upon the head of the British Government and upon none other. The issue could not be clearer. The two old conflicting principles of government by popular will and government by brute force, government by the ballot box and government by the rifle, were never more plainly defined.
>
> In such an issue we cannot see how any American can hesitate. If the Irish people in this conflict are wrong, then the whole theory of the American Republic is wrong, the whole basis of democracy is wrong, the whole fabric of American faith is wrong. Nothing is right but the biggest army and the imperialist conscience most hardened against shame.

The revolt against the sales tax in the House of Representatives assumes an ever greater significance as it passes from the field of current events to the field of history. On the surface, it was a revolt of party members, in both political camps, against the dictation of bosses who had received and accepted orders from the rich men who finance presidential campaigns. No less a man than John Dewey has made the charge, which is well within the truth, that the millionaires served notice on the powers-that-be that taxation must fall upon the poor, not upon the rich, and the usual bi-partisan combine joined hands itching for campaign contributions, and together wrote the sales tax. It was a great scheme, but too much for Congress to swallow. But back of the revolting representatives were the people—a people harried by unemployment and misery, and now suddenly threatened with deliberate and conscienceless exploitation in the name of a balanced budget. This was a real popular revolt—let there be no doubt about that! No representative, no party, could have lived that dared resist it. But this stirring of the great deeps of a people's life has further consequences still. What do we see in this sales tax vote but a smashing up of the two old parties, and the inchoate beginning of a political realignment along lines conservative versus radical, as contrasted with traditional lines of Republican versus Democrat. Perhaps the beginning of this movement started some time ago in the Senate, where a radical coalition has for some years made party organization and control ridiculous. Now the same radical coalition is in control of the House. If anything is more plain than the complete demoralization of the two old parties, split wide open on every issue large or small, we don't know what it is. Surely this waxing confusion must in the end produce a change as great as that which followed the smash-up of parties on the slavery issue.

Day after day we have been reading on the front pages of the newspapers glowing reports of the sweeping success of the anti-hoarding campaign. On one day, the President announces the triumph of his crusade. On another, Secretary of the Treasury Mills tells of the millions of dollars returned into the banks. At one time, if we remember rightly, a total of something like $38,000,000 had come back. Then, on Sunday, March 27th, we turned to the financial pages of the New York *Times,* which ordinary persons are not supposed to notice, and there in so many words we read—*"the national campaign against hoarding is without marked effect up to this time"!* All of which reminded us of the editorial published in these columns on March 28th last (page 52), in which we raised the question, "How do the newspapers have the face to do

it?" Of course, it is wrong to lay all the blame to the daily press. When the President, or the Secretary of the Treasury, makes a public utterance, it must be conspicuously published. The newspapers cannot censor the untrue or deceptive pronouncements of our politicians. But the newspapers could do far more than they now do, it seems to us, to present themselves the real facts in the case. When the financial expert on the *Times* knows that, for all the cheap Washington bally-hoo, the hoarding campaign has accomplished little or nothing, there is no reason why the great body of readers, as well as a highly specialized group, should not know this also. When the annual automobile shows issue a lot of publicity material telling yarns about attendance and sales which bear no relation to reality, the newspapers should refuse to print them, or else fall justly under the reproach of opening their columns to fake advertising. Of course, the newspapers are as eager as any other business enterprise to restore good times as speedily as possible. But this can never be done by any hocus-pocus of vain imaginings and desperate self-deceptions. First and last is the obligation to know the facts and face them.

Is any fame more lovely or any memory more enduring, than that of the hymn-writer? We have been prompted to this query by the late passing of the Unitarian minister, Rev. Seth Curtis Beach. This man produced no great number of hymns. He was no rival in this sense of Charles Wesley, or Samuel Longfellow, or Frederick Lucian Hosmer. But he wrote two hymns which are destined long to hold their places in the hymn-books. The more famous of these two, almost universally used today, is the one beginning—

> Mysterious Presence, source of all—
> The world without, the soul within—
> Fountain of life, O hear our call,
> And pour thy living waters in.

Almost as fine, in our judgment is his hymn on the "Kingdom of God." The two are matched—the one a song of the spirit within, the other a vision of the better day without. But both have that ineffable mysticism which was central in all that Dr. Beach wrote. For he was heir to the transcendentalism of Emerson and Parker and Hedge, one of the late survivors into our own time of that earlier and glowing day. In his career as a clergyman, Dr. Beach wrought no mighty works and achieved no especial fame. He was a ripe scholar, a faithful pastor, a good man. But once or twice in his quiet life, the Spirit spoke within him—

> Thy hand unseen to accents clear
> Awoke the psalmist's trembling lyre—

and thus breathed through his inspired lips those songs of the soul which are destined not soon to be forgotten. How happy a fate is this! How sure a memorial! Theologians, saints, seers, even prophets, may be forgotten. But the hymnist who by some chance miracle touches the hearts of the people—he has won immortality.

Motives to Work in a New Social Order

The rapid spread of communism, and the gain which Marxian thought is making everywhere throughout the world, stimulate renewed interest in the old question of motives. What makes men work? What will produce an adequate amount of commodities to satisfy the needs of men? What will stir ambition and initiative?

No person who makes the slightest claim to thoroughness in thinking can dodge this question. It is not "merely academic"; it penetrates to the heart of the problem, and it must be answered.

Proponents of the present system have a ready formula and much historical evidence. Foster and Catchings, the gods of modern capitalism, say that profit is the motive in all capitalism. With this as a driving force, ambition is aroused, men work hard and the slothful are stirred from their lethargy. And they point to the progress of the last hundred years to prove their case.

The argument runs:—Modern capitalism holds forth more rewards than have ever been promised by any other system. Therefore, more men are at work, producing goods which are needed. Therefore, there is more satisfaction for more people.

On the whole, competitive capitalism makes it possible for men to do what they want, because they want to do it. This makes for a greater distribution of happiness than ever before.

More profits are made by machine industry, standardization and specialization. These automatically work out for the greatest good for the greatest number because they create efficiency, cheap prices and more leisure.

No economic planning is necessary, for competition will control production in the long run better than the muddling and ignorant interference of men who are demagogues but not economists.

Thus we have the argument of the capitalistic *laissez-faire* philosophy before us. Of course its proponents admit faults, but these, it is claimed, can better be modified and remedied by the system itself than by a new system which substitutes methods which are to say the least questionable in their psychological efficiency.

Let us repeat that they have a great deal of historical evidence on their side. At the present moment we have great suffering in capitalistic countries. But is it greater than in China, India or Russia? Has

not the standard of living gone higher in England, Germany and the United States than in countries which have remained essentially agricultural like the Balkans, or than in Russia even now where living conditions and food are on a pitifully low level for the average citizen. And even if communistic countries have raised their standards, is it not probable that they have borrowed both the standards and the tools of production from capitalism?

What shall the proponent of a new social order say to these things? He may make a blanket denial but that will do little good. He must learn to be sufficiently specific to quote chapter and verse and be ready with a cogent reason which rests on sound psychology and economics.

First, the Communist or even the Socialist would reply that the question of arousing individual ability is no longer the supreme problem it once was. The productive power of the machine is so great that men no longer need the driving motive for creating commodities which we once needed. The time may not be far off when one machine can do the work formerly done by a thousand men. When and if such a condition arises the major question before society is no longer—How can we produce more? but rather—How can we distribute better?

Our communist critic of the present order points to the fact that there are too many mines, railroads, shoe factories and textile plants already. Do we want to invoke the profit motive so that men will build more of these? Do we want more business failures, more waste from unnecessary duplication, more capital tied up in useless plants and more bank failures? Is not the supreme need of the time a new system which will get wheat out of the store-houses and set the wheels of industry turning to produce necessities when, as and because people *need* them.

Does the profit system work such miracles when capitalists refuse to produce goods when men need them most desperately? Let us stop worrying about production and do more thinking about distribution.

Then the Communist turns to Russia and says,—Behold the system! There factories are humming, and farms are increasing their fruits not because of profit, but because there is *need*. Blessed be the system which feeds and clothes and builds houses from the motive of service!

But—says our capitalist—not so fast. Before we accept Russian communism as the final word, let us raise certain problems and point to certain practices in this Utopia.

First, they are actually employing the incentives of a capitalistic order there. Salaries of $50,000 per annum are being offered to experts to help them carry out their projects.

Second, it is largely the products of capitalism which are being used both in materials and men. There must be something good in a system which produces the men and machinery which are so essential to Russia's re-making.

Third. Russia is a backward country and what can be done there could not be done in industrialized countries without infinitely more chaos and suffering.

Fourth. What will happen when Russia has completed its industrialization? Will it go on to further progress because of inner drives and motives, or will it depend upon capitalistic countries to keep standards progressing?

Fifth. What will happen when the enthusiasm of a new movement dies down? When the Five or Ten-year Plan has succeeded? When Communism settles into a daily habit and becomes monotonous as any routine tends to become?

Then we must again raise the question of motive. Has there been a final and convincing demonstration that the motive to service without gain will or can supplant the drive for profits?

No, there is no final demonstration.

The present system in Russia works in large part *because it appeals to the self-interest and advantage of the masses.* They have lived on the low levels of a backward, agricultural autocracy and now a new system offers them an almost incredibly better level of health, wealth, education and opportunity. The selfish motive is not done away. It is at work as surely as in a capitalistic society. In this case, however, the selfishness of 90 per cent of the population is coordinated and unified.

We do not mean to underestimate the sublime courage and altruism of the convinced Communists who are doing the work of missionaries and sacrificing themselves that this new day may actually dawn for the world. We are rather speaking of the great majority who are not flushed with the sense of discovery or fired with a mission to humanity. They see in this new system their own delivery from bondage, their own increase in worldly comforts. Why shouldn't they work for such a vision?

Our irrepressible communist, however, is not impressed by queries or interpretations. He is so full of doctrinaire theory that he comes straight back at us with vehement rebuttals and assertions.

Yes, we do employ capitalists at great wages, and we do admit the selfish motives in engineers and other specialists. But we cannot wait to train our own leaders of technical work, for that would set back the Five-year Plan perhaps another generation. So we compromise for the sake of immediate results. But eventually we will have enough of our own technicians to work with the new motives.

And so with those who are now collaborating with the plan because self-interest prompts them to do so.

They are all the result of an old economic system which emphasized the acquisitive instinct, but almost totally neglected the larger and higher appeal to the service motive. Give us twenty years of Communism and a new generation with a new education will people Russia. Then see how people will work for the State and for the good of humanity because that is the service-inspired motive. Your doubters and pessimists are the product of an old system of selfishness which has become so well established that men believe it to be natural. Not so. Communism is just as near to nature as capitalism and we will prove it, given time.

Sounds like an old and doctrinaire theory to me, murmurs the unconvinced product of the acquisitive system. I have heard such promises before, but I notice that after a burst of altruism, the old Adam of self-interest appears and men slide back into their ancient and ineradicable individualism.

But look here, interrupts the Guild Socialist who has been silently listening to this debate. There are good points on both sides. Why not recognize that the Capitalism and Communism of today are extreme expressions of the unbalance between individualism and collectivism. It isn't a case of "either, or," but rather of "both, and." Why not build a new kind of State which keeps nearer to the middle path. The Communist is absolutely right when he says that the problem of today is no longer, How can we produce, but How can we distribute? But even in the new day, production must be secured, and most people don't want to be driven to it by the compulsions of a Super-State. Neither do they want the present *laissez-faire* system which utterly fails to keep the balance between production and consumption. The present incentives to work can't get the right things done. See, for instance, the deplorable condition of housing in most of the cities and towns of the country. On the other hand, see the wild over-production of moving-picture theaters, powder-puffs and rouge. Note the under-production of schools and the over-production of candy.

Surely we need some kind of regulation and control over the motives which now drive men to produce. They cause a tragedy of waste, and they do not keep within the bounds of social utility.

Suppose we have a State which regulates the necessities of life and sees to it that such requisites as housing, schools, health services, etc., are adequately provided. Also, if necessary and found soundly practical by gradual experience, let it own such basic industries as mines and railroads, in order to eliminate duplication, over-capitalization and over-production with under-consumption.

But this would not necessitate taking away from workers the personal motives for work. It would only regulate and control. Suppose we constitute a guild for each trade and profession, set up ethical codes, for each of these, revive pride in technique, the loyalty motive, and see to it that merit in each person is adequately rewarded. Instead of the state absorbing all the functions of the individual, let it hand over to these guilds the business of running the basic industries.

Let us not destroy the money motive but limit it, and also raise the lower brackets of wages. People will work for rank, title, office, pride, service as well as for money. People want large rewards not merely because it gives them commodities. The rich can't possibly spend their money on commodities. What people want in big wages is power to demonstrate their excellence. They want to be first, highest, at the top of the heap. This motive can be satisfied by honors, rank, recognition, at the same time by a limited monetary reward.

If $10,000 were the highest possible income for initiation and inventiveness, and if it were difficult to attain, men would work just as hard for it as they now do for $50,000. When a man has reached the peak in monetary recognition, let us turn to other forms of approval such as public offices, title, etc.

The capitalist is right in insisting that self-interest is basic in the long run. But he is wrong in the assumption that money is the only form which self interest can take as an effective motive.

After which debate the Communist went back to his Communism and the Capitalist went back to his Capitalism, and the Guild-Socialist sighed, "'How long, O Lord, how long!"

CLARENCE R. SKINNER.

Jottings

London, March 24, 1932.—Great Britain intends to proceed without deviation with its program for India, Sir Samuel Hoare told the House of Commons today, and will not be deflected from it "by threats of force or sudden alarms."

Which reminds us of another dispatch from England:

London, April 1, 1777.—Great Britain intends to proceed without deviation with its program for America, Lord North told the House of Lords today, and will not be deflected from it by threats of force or sudden alarms.

The defeat of the Sales Tax, if it was also a defeat of Speaker Garner's presidential boom, was a double blessing.

Lloyd-George is back in Parliament after 42 years of service. Forty-two years strewn with the wreckage of the great party he inherited from Gladstone and Asquith! Lloyd-George must feel as proud of his work as Ramsay MacDonald does of his.

An unemployed man has been offered $10 a week to read the Bible. Well, this is one way of getting the old book read!

In a certain Jewish weekly, published as a "Record of Jewish Life and Thought," there recently appeared a full back-page display ad. of a new moving-picture, "Dancers in the Dark." Under a seductive laughing picture of Miriam Hopkins, there ran the legend, "This blonde charmer, who has been a decided hit in several recent photoplays, is at the United Artists Theatre this week." Gosh!

DEFINITIONS. (8) *Political Party*: A professional army of occupation engaged in looting the land.

J. H. H.

When the Christians Failed at Geneva

[From Our Special Correspondent]

That Christians of all creeds miserably failed during the great War to express the mind of Christ is now acknowledged in penitence and tears. The Church was stricken with war-insanity, and today is suffering because of it from partial paralysis.

In recoil from the horrors of the War, Christians have been of late championing the cause of Peace. Geneva has become a temporary Mecca, to which Christians have been for months turning their faces, in prayer. Sermons by the tens of thousands have been preached, petitions signed, resolutions by the thousands voted by Christians.

World public opinion broke on February 6th when the delegates listened with close attention to millions of petitioners from every nation under the sun. Over half of these were Christians, who were calling for disarmament, drastic and in many cases general and total. It was the soul of mankind—in children, in women, in young men—voicing its deepest need to the Conference, that had been called together to secure peace on earth. Had the delegates then and there with a show of hands declared for universal and total disarmament, the announcement would have received the applause of all the nations. Why not?

Here is the trouble—lack of faith in our Christianity! God spoke aloud in those two hours on February 6. We did not follow it up. The celebrated Bishop of York, on Sunday, had done little to make the faith of the people strong. It was a nice sermon of generalities—the one exception was when he intimated that the guilt for the great War must be passed around. This pleased the Germans, but I had supposed that every intelligent man long ago had admitted that Russia, Britain, France, Germany were equally as to guilt in the same boat. The Bishop should have told us what Jesus Christ demanded of his adherents today. He should have proclaimed that Britain (his own nation) is a great sinner. Ditto America, France, Germany and Company. He should have demanded that they repent, forgive one another; and restore the properties taken by the sword. They should cleanse their hands of the blood of Abel. America and Britain should make all the highways of the earth free for all traffic, and these two especially should dismantle their batteries scattered over the face of the world. . . . The Bishop had an opportunity to open the Conference drama and set the stage for action. Why did he not say even as much as Gandhi said in his Christmas sermon, that Christianity applied could cure Europe, namely a belief that *God is Love;* and Europeans should forgive each other and practice non-violence?

The Voice of God did speak at the People's Meeting on the following Saturday, and a high Christian note was struck, when one organization said,

> Since armaments imply a state of fear and disharmony between peoples, we affirm that it is a Christian duty to strive with hope toward the goal of total disarmament and the elimination of the cause of fear and friction.

That was a high note, and Christian. But, what happened? The Christians of Geneva organized for the Disarmament Conference, representing the world, proceeded to put in their spare time in promoting an educational campaign, under the leadership of the technical adviser of the National Peace Council, London. Granted that the lectures were well done, it was not the time for an educational campaign for Christians. It was like starting, as soon as a revival of religion had begun, a month's course of lectures on theology! What chance would the Spirit have?

Our work (for I share the blame) should have been (should be) to bring to the minds of all the delegates a knowledge of the only way to peace, as found for example in the Sermon on the Mount. The one thing needful for the delegates is knowledge of the Christian way of life. It is vanity for us Christians to try to understand the technical features of disarmament —about freedom of the seas, the French attitude, the British proposals, etc.—and by passing on such second-hand and safe information to our own constituency abroad think we are helping on the work of disarmament of the nations! Interesting bit of training for a school, but not for a body of Christians, whose work ought to be to bring in the right attitude of mind, and remind men of the eternal way of neighborly living.

We missed a whole month in study, whereas we ought to have been out following up, and calling the attention of the delegates to Christianity, and this while the general Conference was holding daily meetings, and especially while distinct Christian notes were being struck by delegates, now and then, which we did not observe and reenforce. During that first month, Christ spoke many times through the mouths of the delegates.

Even President Henderson gave us a lead and called upon us to have "a faith that war is done with."

Malinoff, of Bulgaria said, "we must destroy the idea of war itself."

Bruening, of Germany, said, "general disarmament would strengthen the security of States."

Colban, of Norway, "Norway would accept general international disarmament."

Persia said, "The ideal is the abolition of war by total and general disarmament."

Russia said, "Security can never be achieved by roundabout ways, but only by the direct way of total

general disarmament." If Russia's proposal had been made by Britain or America, the planet Mars would have stood still and God's angels would have put on ear-trumpets. . . . The work of the Disarmament Conference would have been all over but the shouting. Why not? Still time for America and Britain to lead in it. "The light holds out to burn when the veriest sinner may return." Here is what we Christians may turn our batteries of prayer on: the conversion of these two leaders to the Christian's way to peace.

South Africa said, "Our utterances on armaments equal their total abolition."

Italy is willing to "reduce to 10,000 riflemen on condition no other country has more."

God spoke in these voices. Did we Christians take note of their importance and seize the opportunity to reenforce them, or did we go back to study of traffic in arms, aggressive weapons, humane methods and the like? Were we not more interested in going over the Draft Convention, the Budapest program, than in getting over to the delegates the power in the Sermon on the Mount as the only social constitution for security and order?

Why are we ever laying aside our true and great program—which demands equality, brotherhood, love, forgiveness, restoration, repentance, non-violence—to become errand-boys for governments instead of masters of the situation, which we are called of God to be? Why are we ever forgetting that the way of Christ (taking nothing more than his ethics) is the only way for the nations to be saved, from war, from social collapse? Why are we ever tagging after some "Lord" or "Count" or "General" (happy to be fed by the crumbs that fall from their tables), whose position is secured by force of arms—instead of walking the earth as free sons of God? Let us only read our Bunyan again about the insane man who was raking in the straw for treasure, or our gospel that speaks of those who tithe mint and anise.

We Christians have been losing our chance in diversions. The opportunity is over half gone. As I write this word, a letter is brought from Charles M. Sheldon of Topeka, who wrote "In His Steps," was editor of the *Christian Herald* for years. He says, "The feeling here grows every minute for disarmament. 'What fools these mortals be! How long, O Lord, how long?' And your comment about 'Christianity catching cold in the cathedral, how true!' What did all the cathedrals of Europe ever do except to cast their black shadows over Flanders field? And our churches over here never did a thing to stop the tragedy. It will take a life time of repentance for Christianity to atone for that. But I cannot find the words to say what I feel." . . . If we do not believe Sheldon, the prophet, I fear we shall not believe if one rose from the dead!

And, one has risen from the dead. Briand! I was present when the word was spoken announcing his passing. God spoke to that silent assembly! The spirit of peace hovered over the earth, right there. The man, whose name is coupled with the Peace Pact, and the "Outlawry of War"—why didn't those associates (why don't we) think of passing on to the fact of the "outlawry of arms"? What more fitting way to celebrate the life of this peace apostle than by moving on swiftly to total disarmament? What an evidence of the presence of the living Christ! After a short period of silence, the delegates turned back to discussion—words, words—and not to real disarmament. No one was there to tell them, in the name of Christ, that they must put up their swords, otherwise destruction will come upon them; to tell them that eternal Romes, and Londons, and Washingtons and Tokyos are built on truth, love and non-violence!

Where are we Christians, when God speaks and gives us a chance to do something for world peace? Who will seize this peace-man, Briand, and make him the centre of a peace-movement, that will purpose to *outlaw the sword?* Not *dull* the sword, but *outlaw* it! What have we Christians in mind when a suggestion is made to build a monument to Briand? Marble? Bronze? Temples? All perishable and crude. But, suppose, Christians should move upon the Conference, so that the delegates led by Henderson should stand, and with uplifted hands pledge their peoples from every clime and of every color—in memory of Briand and the name of God and Humanity—to outlaw arms of all kinds, and to proceed speedily to destroy them? What a monument in memory of Briand! Such work is the work of Christians at Geneva—and not going to school.

Two things are becoming very clear to me as I watch events at Geneva. First, the English-speaking peoples will be responsible for whatever, good or ill, comes from the Conference, in this year, 1932, since the power is in their hands. . . . Secondly if Christian ideas do not find place in the results of the Conference it will be the fault of us Christians, who have slept on duty, while our Christ has been in Geneva.

The delegates still possess war-minds, with a "legion" of evil-spirits which must be first cast out, and sent to their native haunts among the swine. Nothing but the word of Jesus, incarnated in his followers, can effect this spiritual disarmament. This is the supreme "weapon" of Christians.

Four hundred ministers, last month in a conference in Ohio, declared, that they "would never again sanction or participate in war; nor, use their pulpits or classrooms as recruiting stations, nor give their financial or moral support to any war." That seems to me to point toward the Christian way. Christians, whose faces are turned toward Geneva's Disarmament Conference, may take hint of where to major in using our power.

Geneva, of course, is not the only place where Christians fail.

Geneva, Switzerland. SYDNEY STRONG.

They Do Not Die

[*Written on the passing of Thomas A. Edison*]

They do not die—those dauntless ones who go
Into the silence of that narrow room;
Great Spirits are not conquered by the tomb;
Ever, the onward march of man shall know
Their presence; nor shall torch of time consume
Their Soul's achievement. They, who gave overflow
Of consecration, that new Truths might bloom
On rugged heights, where we go faint and slow;
They are immortal.

So, has one passed today,
From life's full years of service grand and high;
Out—from the confines of his house of clay—
One with the winds, the waves, the earth, the sky;
One—in the work he loved, to live alway,—
He is not dead—such men can never die.

ALICE MARSTEN SEAMAN

Robert Koch and His Immortal Discovery of the Tubercle Bacillus*

When one compares the mortality rate from tuberculosis before March 24, 1882, the time of Koch's discovery of the germ of tuberculosis, with the tuberculosis mortality of the present day, which is more than fifty percent less than it was before, it is not to wonder why the medical and the lay world celebrates this fiftieth anniversary with veritable enthusiasm. Of course such organizations as the New York Tuberculosis and Health Association, which I have the honor to represent in this radio talk, are particularly anxious that a message of gratitude to the memory of Koch, for his invaluable services to suffering mankind, should reach as many people as possible.

I shall briefly refer to some outstanding characteristics and achievements of that wonderful man.

Robert Koch was born in Klausthal, Germany, December 11, 1842. After finishing his preliminary education, he studied at various universities. Even before his graduation, as M. D., at Goettingen, in 1866, he distinguished himself as the winner of a prize essay on an anatomical subject.

Koch began his great career as an humble country practitioner in Wollstein with a little laboratory improvised by himself. His first epoch-making discovery was that of the spores of the anthrax bacillus in 1876. Then came that great discovery of the bacillus of tuberculosis in March 1882, the discovery of the comma bacillus of Asiastic cholera in 1883, and the discovery of tuberculin in 1890. His later works on tropical malaria, sleeping-sickness, and typhoid fever, are most valuable contributions to our knowledge of these diseases.

Koch was a scientist who knew no fear of the possible consequences of his sometimes dangerous experiments. He studied sleeping-sickness in Africa and he handled baby crocodiles with impunity and raised them on the bottle.

Few men have traveled as much and as far as Koch in order to be helpful in the combat of epidemics. In 1883, at the time when a fearful epidemic of cholera decimated the population of Egypt, he went thither to study and to help in prevention of the disease. In civilized countries we are now in a position by early and accurate diagnosis, quarantine, proper hygiene, and sanitation to reduce the mortality from cholera to a minimum, and we owe the victory over this once so prevalent and fatal plague to Koch.

In 1906, Koch extended his researches far beyond his native land, going to South Africa, East India, and later on to East Africa. In Africa he was able to discover a vaccination method as protection against "Rinder-pest" (a cattle disease). He studied the bubonic plague and other tropical diseases, and wherever he went he instituted such preventive measures as to bestow lasting benefit on regions which were formerly devastated by seemingly unconquerable diseases.

Without minimizing any of the great master's discoveries, I firmly believe that the paper entitled, "The Etiology of Tuberculosis" which he read on the evening of March 24, 1882, before the Medical Society of Berlin, was his most important contribution to medical science. When we bear in mind, not only the great reduction in the mortality from tuberculosis, but also the sociological aspect of the disease, whose primary cause was revealed to the world in this communication, well may we say that the 24th of March was a "red-letter day," to be forever remembered.

Thanks to Koch, tuberculosis can be considered today as a distinctly preventable and curable disease. Because Koch taught us that the infectious agent—the tubercle bacillus—was alone responsible for the disease, we have virtually become masters of what was once considered not only the most prevalent, but also the most fatal affliction of man and beast. The financial gain which has accrued to countries and communities which have followed Koch's teachings regarding the prophylaxis of tuberculosis in man, by preventing costly invalidism, saving countless valuable lives, and retaining them as bread-winners and useful citizens, is beyond human calculation.

Through the tuberculin test in cattle, the weeding out of tuberculous animals has been made practical and an incalculable benefit bestowed upon the animal industry and the dairy business; and the possible source of tuberculous transmission from beast to man has been reduced to a minimum. The same may be said of Koch's discoveries regarding anthrax and Rinder-pest. The vast and inestimable good this one man has been able to bestow upon mankind by his scientific labors will forever remain unique in the history of human possibilities.

The motto of his first scientific communication was "never be idle" and he had adhered to it up to his altogether too early death (May 27, 1910). In scientific research, in constant work to combat disease and make mankind healthier and happier, this great man found his reward.

A sanitarian to the end and beyond he had insisted that his bodily remains be cremated. His ashes are reverently preserved in the Koch Institute at Berlin.

Honors and distinctions of all kinds have been bestowed upon Robert Koch. He was honorary professor of the University of Berlin and of many other German and foreign universities. He was an honorary member of most of the great scientific societies of the world including the New York Academy of Medicine. Koch had been decorated by nearly all the monarchs of Europe and also by the Emperor of Japan. He was twice the recipient of the Nobel Prize.

Those of us who had the privilege of having been his pupils, or having met him professionally or socially, will recall his dignified appearance and the thoroughness with which he discussed any subject, and the firmness with which he defended any theory or fact which he thought right. On many occasions Koch has paid tribute to the thorough anti-tuberculosis work done in America and particularly in New York, under the leadership of the late Hermann M. Biggs, and had held up New York City as a model to other cities in this respect. In one of his letters to me he paid a tribute to our nation at large by saying: "The American people seem to me particularly susceptible to popular anti-tuberculosis education." Koch was indeed proud of his greatest American disciple, the late Edward L. Trudeau, the founder of the first sanatorium in this part of the country, consecrated to the care of the poor and those of moderate means.

Koch has been justly honored in all countries.

*Radio address delivered March 23, over Station WOR under the auspices of the Medical Information of the New York Academy of Medicine and the New York Tuberculosis and Health Association.

Perhaps in none more than in Japan. Japanese peace-loving and internationally minded scientists paid the greatest honor to Koch by erecting to him a shrine, the first temple of worship consecrated to a foreigner. In spite of that unfortunate war now devastating China, the Japanese scientists are quietly celebrating this anniversary. America likewise has continued to honor Koch, and when he visited our country in 1908, we too endeavored to show our appreciation, so greatly due him. During the month of March, 1932, not only the medical profession, but also the American Government and the people at large, are eager to pay tribute to the memory of Robert Koch. Our great President Hoover issued a noble message in memory of Koch which concluded as follows: "Because of Koch's priceless contributions to human welfare it is fitting that we, as a nation, do him honor, and that each community acknowledge its debt to Robert Koch by commemorating in an appropriate manner the occasion of the fiftieth anniversary of his discovery of the tubercle bacillus." And no less an authority than the Honorable Ray Layman Wilbur, the distinguished Secretary of the Interior, and also one of our great physicians and ex-president of the American Medical Association, wrote me in reply to a recent letter, in which I had mentioned Koch's anniversary as follows: "Koch's memory deserves world recognition at this time. Few men in the history of the world have done more for their fellowmen than did he."

New York is now the headquarters, not only of the society in whose behalf I speak, but also the headquarters of the National Tuberculosis Association. Both organizations published special tributes to Koch at this time. The Academy of Medicine consecrated March 9 to an address on Koch and an exhibit of the magazine containing his own first description of the discovery of the tubercle bacillus. Even the clergy have not been unmindful of Koch as one of the greatest physicians of all times, and the Rev. Dr. Fosdick, has placed a statue of Robert Koch in the Riverside Church alongside with the greatest healers in history, Christ, Hippocrates, Luke, Vesalius, Lister, Sydenham and Pasteur.

Now how was the above mentioned marvelous reduction in the tuberculosis death rate achieved? In 1882, there was not a single association for education in the prevention of tuberculosis in the United States. Today there are hundreds of local societies and committees and a powerful National Association. In 1882, there was not a single sanatorium or special tuberculosis hospital in the entire country. Today there are any number of them. Every state has its own state sanatorium and often several county institutions. There are few cities of any size which have not a tuberculosis hospital.

Our mountain resorts abound in sanatoria for all classes, rich and poor. The Army and Navy looks after its tuberculous sailors and soldiers, and numerous tuberculosis war veterans hospitals take care of all soldiers who contracted tuberculosis during the World War, or because tuberculous later on as a result of the hardships undergone during the War. All these life saving institutions would have been almost powerless in their endeavor to prevent or cure tuberculosis were it not for the knowledge given us about the causitive agent by Koch.

A very great deal has been done but there is still more to do, particularly in these days of depression and unemployment, both factors in predisposing to tuberculosis. There are still too many tuberculous patients without institutional care or proper supervision and care at home. Prevention is far from being sufficiently practiced in many communities. "Every case of tuberculosis comes from another" is the slogan of our National Tuberculosis Association this year, in its endeavor to create more propaganda for the early detection of any tuberculosis case. Let us be frank in also saying that many young doctors and some older ones still need to perfect themselves in the early recognition of tuberculosis.

Philanthropists, statesmen and municipalities must still work for employment of the idle, better housing for the masses, better ventilation of work-shop and factory, more sanatoria for adults, and preventoria for the young, and hospitals for the tuberculous poor. We cannot better honor the memory of Koch than by following his motto, "Never be idle." In other words never weary of doing good by helping our fellowmen. We can all help, if not by material aid, then by personal service, bearing in mind that,

He who serves his fellowmen,
Serves God, the holiest he can.

S. Adolphus Knopf, M. D.

Fog Horn

I seem to float up to the surface from deep waters
Slowy awakening
In the peace of the summer night
Dimly aware of its odors and myriad sounds
That come through the windows.

What is the sound I hear?
Am I a child again?
Is it my father's heavy breathing
After his day's work in the fields?
I am wrapped round with a loving presence.

Again I hear the voice across the waters.
Is it the river god?
I see the classic figure of him,
Huge, benignant, with flowing lines,
Little children playing in his beard.

Dreamily I picture the crib over the cloudy waters
And remember the horn that blows
To tell the pilots to beware.
Yes, I am awake now and comprehend
A living guardian behind the machinery.

Tomorrow when I walk the crowded streets
I shall not hear the voices
But there will be thousands of intimations
Coming from human beings
And from the devices which they have created
Telling me what to do and what not to do.

I go back to sleep
Praying a little for ears better attuned
And finer senses
To discover my way in a cloudy world.
In the fog there is the fog horn blowing.

Caroline M. Hill

Strangers to the Truth

[Some Notes on Anti-Indian Propaganda]

[*From our Special Correspondent*]

A good man once rebuked me for calling someone a liar. "A liar," he said, "is a Stranger to the Truth." Viewed that way, it is a hard term to use of any human being.

Nevertheless there are times when Anti-Indian propaganda in this country reaches such a pitch of venomous untruthfulness that one cannot help wondering whether its authors are not indeed "Strangers to the Truth." The lust of power and wealth seems to have obliterated every moral sense in them. It is as though they were seized with a sort of Satanic fanaticism.

Pure ignorance, of course, may account for a great deal. When the *Daily Express* (London) of February 29th treated us to a lurid Mayoesque picture of the Holy City of Benares on the Ganges, and said that it was in the North-West Province, one marveled chiefly at the lack of elementary education among journalists. When in that same article the same ignoramus in high horror described the poverty, disease and filth of Benares, one might wonder whether he thought the poverty did credit to the Government and whether he had ever visited the East End of London. With the *Daily Telegraph* (London) correspondent in Bombay one could feel the same forebearance. He wrote on February 16th that Miss Slade had been ordered to leave Bombay having "acted in a manner prejudicial to public safety in furthering an unlawful movement" and then added by way of explanation: "Miss Slade has spent the greater part of her time, since the arrest of Gandhi, in spinning cloth." After all, what could be more subversive except weaving yarns? However, the British public can rest assured that yarns are still *spun* in the old-fashioned way so far as its press is concerned. And that must have been much easier with Miss Slade out of the way, just as the removal of Father Elwin from the North-West Frontier Province must have made things much easier for the Government and its Fleet Street Allies in Peshawar.

The subject of Father Elwin, however, brings me to an aspect of journalism that neither ignorance nor stupidity can excuse. Of all Englishmen that I met in India Verrier Elwin was outstandingly the noblest and the best. A recent article in a religious journal describes his early career at Oxford as brilliant: he was successively Vice-Principal of Wycliffe Hall and Assistant-Chaplin of Merton. At Gandhi's request he visited the North West Frontier Province to investigate the situation, and though very soon deported by a Government that is terrified of truth, Elwin produced a report based on what he had seen and heard that substantially confirmed the reports made previously by responsible Indians.

Over here we had no account of events in the Frontier Province except biased accounts by British journalists censored first by the Government and then by their own editors of the Imperialist Press. A copy of Elwin's report was therefore sent to the *Manchester Guardian* by an optimistic friend of mine who thought the *Guardian* would at least publish "the other side," for this journal is as eager as Pontius Pilate to be impartial. My friend forgot, however, that Polish atrocities* and "Law & Order" in India are very different matters, and was disappointed to receive a polite note from the editor intimating his inability to publish this document. I could have saved him his trouble by telling him of at least two previous instances in which the *Guardian's* impartiality had proved "unable" to meet a popular lie with a proven truth, where India was concerned. In this struggle we soon learn to discriminate between real fair-mindedness and the pompous "moderation" that cloaks a lie with gravity like a rogue in a dog-collar. I could name three "religious" papers with regard to which I made this same unpleasant discovery in connection with Indian news.

Lest, however, the reader should imagine the attitude of the *Guardian* to be one of strict neutrality, precluding indictments from *either* side, a long letter published in its issue of February 26th should be noted. It appears over the signature of John W. Graham, a man who has written more untruth about India, both in England and America, than any other propagandist with whose work I am familiar. Just to show his mettle he makes the amazing statement in his first paragraph that "Mr. Gandhi has refused the method of conference offered by the Government." This is soon followed by a wholesale indictment of the Indian nation "where there is not the courage and truthfulness to carry on courts." The rest of the letter is mostly made up of miscellaneous falsehoods, badly jumbled together, and in the course of this slander one is not surprised to find Mahatma Gandhi included. Gandhi, it appears, is convicted of *lying* on two occasions. Authorities? Miss Mayo for one and the "Giornale d'Italia" for the other. And such is the intelligence of the British public that I doubt not many will actually take this man's word for the fact that a nation of 350 millions consists of cowards and liars, including a man whom the noblest men of every land have recognized as a Saint. For in England we are so firmly convinced that no Englishman can tell a lie, that if *either* Mr. Graham *or* the entire Indian nation is a Stranger to the Truth, it follows that (the former being impossible) the latter must be the case; even though Mr. Graham's evidence be an Italian newspaper and a woman whose statements have been proved in so many instances to be shamelessly false.†

Strange are our ideas of slander. The mildest insinuation directed against one's countryman brings with it the penalties of the law, backed by public indignation. But a Katherine Mayo or a John William Graham can utter vicious falsehoods in defamation of 350 million helpless people, too distant, too poor, too closely muzzled and crushed by an oppressive régime to make any effective reply; and "impartial" journals will countenance their libels and lend their weight to the campaign of calumny.

So far as India is concerned the main offensive in this campaign is being conducted in England. But for a long time our Imperialists have been aware of the necessity of carrying on international propaganda, particularly in America. Miss Mayo's attempt to stir up race hatred against the Indians was no more an

*The *Guardian* has recently expressed great concern at the horrid doings of the Polish Government!

†The *Guardian* has since published a letter showing that both M. Edmond Privat (a professor of Geneva University) and Miss Muriel Lester, who were with Gandhi at the time, deny the authenticity of the Italian interview. But why need so obvious a falsehood ever have been published?

accident than the service she rendered the American Imperialists respecting the Philippines. More recently attention has been devoted to the Continent, and I would select as a last example of the activities of the Lie Factory the German book "Indien Kämpf" by Walter Bosshard.

As I know very little German I should probably never have come across Bosshard's book if my attention had not been drawn to passages referring to myself. It was from the unscrupulous mendacity of these passages that I first judged the general purpose of the book. From the passages that have since been translated to me regarding Gandhi, the events of 1930 and other matter, I find that my first conclusions were fully justified: the book is a German "Mother India" designed to check the growing sympathy on the Continent with India's struggle for freedom.

"Indien Kämpf" appears to be, in effect, a solemn repetition in book form of all the wearisome nonsense that was written in the British press about India during the campaign of 1930, fortified by the *obiter dicta* of Anglo-Indian standard gossip. For purposes of propaganda, however, Herr Bosshard has put a large number of his false statements into the mouths of Indians, from Gandhi downwards, and so contrived to condemn them from their own words by fictitious interviews, in the Mayo manner. Anyone who knew the people whose alleged statements he quotes would realize their falsity immediately, but as confirmation I can best quote my own case. Unimportant as my example is, I am speaking here from first-hand knowledge of the "interviews" of Herr Bosshard (and many other journalists, I regret to say) whose general truthfulness I was able to judge from personal experience. Two-thirds of Herr Bosshard's "interview" with me was simply newspaper hearsay which he put into my mouth, a procedure which would have been rather more successful if he had not made me refer to "Cambridge, where I studied." Now the newspapers had said that I came from Cambridge, but I did not, nor from any university. So either Walter Bosshard is a Stranger to the Truth or I am.

And that reminds me that Walter Bosshard is now in the Far East and writing (so a German doctor tells me) very silly reports from Shanghai in a well-known German newspaper. I should feel very much the same about those reports, if I were a reader of that paper, that I felt about the hair-raising accounts of Russia written by a certain *Daily Express* correspondent: my reason being again my experience of his interviews with me when I was in India in 1930. The *Express* correspondent is referred to in my article on "India and the Press" of February 22, and only his own recent misfortunes prevent me from naming him. Such are the makers of war and peace and the writers of history.

Blessed are the Strangers to the Truth, for they shall be called Special Correspondents. That turns the laugh on myself; but I would rather you disbelieved us all, myself included, than that you should swallow a single line of press copy in an Act of Faith.

London, England.

REGINALD A. REYNOLDS.

Spring

The first day of spring! The snow descended in great angry gusts, and one had visions of a fairy-land tomorrow. But no, the morrow brought only snow-covered lawns and streets—a bush or tree, here or there, snow-laden. The romance of the storm quickly faded away. But now miracles are happening daily. Where great banks of snow lay, a few short days ago, daffodils are showing their golden sprouts; tulips are forcing their way through the brown earth and, if one lightly moves the covering of dead leaves, one finds colonies of feathery columbine, sturdy primroses in leaf, and other growing things, at present unrecognizable. Shrubs are turning rosy; trees are beginning to gleam and bud and the willows are golding as though they defied the winter and were determined to proclaim the longed-for spring.

I know a home where, since early February, bare branches of honey-suckle, forsythia, pussy-willow, pear, plum, cherry, apple and quince have been placed in deep water in sunny spots. Three short weeks and those spots became bowers of beauty. The sprawling branches are covered with pink, white and golden blossoms. And then, the joy of a tiny glass house! Imagine seeing a rare lily thrusting its spear-like leaf through the soil, the seed sheath still attached to the tip, after weeks of patient watching! Imagine seeing, after ten weeks of uncertainty, the cuttings from Christmas greens burst into life! Imagine seeing a bit of prostrate juniper, from the New England hills, not only root but produce its berries, like tiny grey seedling pearls! Imagine planting rose-seeds with a laugh — feeling sure that they will not sprout, but thinking it worth a try — and then think how that half-apologetic laugh becomes a chuckle when one, two, indeed the whole dozen seeds, produce their first green leaves! Then imagination runs riot. One visualizes the summer garden—if not this summer, another one—with rare lilies flaunting their beauty amongst the blue delphinium, golden poppies, pink penstemmon, flanked by tall and stately holly-hocks of many hues. And then, the rose garden, with its twelve plants in bloom. One heaves a sigh and remembers that several years must pass before the blossoms come and that the realization may be a disappointment—but what matter—what joy the anticipation brought!

Who presumes to say that the winter is dull and grey? Let him lose himself in a garden book, or even in a seed catalogue, and all is gay. He may wander through imaginary gardens, down the woodland paths; he may watch the birds splashing in the pool built last year, or even in the one to be built next year. He may visualize his familiar glens, hills and ravines, in their pre-spring beauty. And, before he knows it, spring has burst forth in a glory of fruit blossomings, a gay carpeting of the woods, a rush of blue, yellow, and red, the melody of the birds! There is his garden—if not already made, waiting to be made.

H. S. N.

The Study Table

The Church and the World

This book[1] is a most extraordinary indictment of the Anglican Communion, on obviously fallacious grounds. Much of the information it gives is good. But the supposition that celibacy is the essence of priesthood, is historically false. There is no curse, except it be poverty, on clergy families. Statistics show that in Britain the sons of clergy are in the Army, Navy, civil service, education, medicine, law, and, above all, the ministry. All the occupations together furnish fewer men of distinction than the ministry. The pressure to "make good" is severe and helpful. In the United States, the facts all point the same way.

Our author makes an indirect confession that the reader cannot but regret. Evangelicals, however, are not all secular worldlings, nor so-called "Catholics" abnormally sexed persons or fanatic converts. I read the book through at a sitting. After the Christian reader, who is not an Anglican, has been warned of the curious double bias of the writer that makes him double-cross his Mother-Church, he can be advised to read this light piece of fiction for its story interest, and correct character portraiture of its hero, and much incidental authentic information, and no little atmosphere.

W. N. Guthrie.

Letters of Protest

This little book[2] is the seventh of a series of volumes by one of the bravest and most intelligent radicals in America, also one of the greatest women. It contains, as its predecessors contained, a series of short, pithy letters written to sundry individuals and on sundry occasions when a word of protest, sometimes of commendation, was needed.

The letters in this latest collection run from August, 1930, to November, 1931. They are addressed to persons as various as President Hoover, Premier MacDonald, Winston Churchill, Nicholas Murray Butler, Governor Rolph, Senator Hiram Bingham, Vice-President Curtis, editors of newspapers, and certain journalistic and political figures in Los Angeles and vicinity. The occasions run all the way from cartoons and editorials on passing events to the Wickersham Report, the Fish Committee, the Naval Construction Bill, and the Mooney-Billings case.

Mrs. Gartz wields a trenchant as well as a tireless pen. She never lacks the right word of criticism, illumination, exhortation. Mostly she condemns, for she feels intensely the wrongs of men, the outrages of society, the foul injustices and oppressions of the times. But she is never bitter, never herself unfair, and always clear in her positive championship of civil liberties, the rights of labor, industrial democracy, peace and brotherhood. I imagine she is as much detested in Los Angeles by certain individuals and groups as Socrates was detested in Athens. But in her case today, as in his yesterday, we have a useful citizen persistently at work for justice and truth.

J. H. H.

1. "Article Thirty-Two," by John R. Oliver. Published by the Macmillan Company. $2.50.

2. "Seventh Book," by Kate Crane-Gartz. Published by Mary Craig Sinclair, Station A, Pasadena, California.

The Life of an Atheist

A former Methodist minister has written a book[3] about a former Jew. The minister is now editor of *Psychology,* the Jew has become an atheist.

Mr. Howland describes in a delightful manner the successful business career of Joseph Lewis, his romance and happy home life, his courtesy, consideration and idealism—the very traits often supposed to be due to love of God. He relates the fight Lewis has been making against religious instruction in the schools, against lotteries conducted by Church groups, against exemption of Church-owned property from taxation. He describes his books, "The Tyranny of God," "The Bible Unmasked," "Burbank the Infidel," and his pamphlet on "Atheism," taken from his address at the Community Church, New York.

The Pope of Rome is asking all God-fearing Christians to come into the fold; the "Pope of Atheism," as Lewis has been called, is asking all people to fold up their Bibles and cease fearing God. Mr. Howland has shown that this atheist stands for progress in all human relationships; that the renunciation of God has made him love his fellow men the more.

In the Introduction, Harry Elmer Barnes contends that the agnostic position is more tenable than denial of the existence of God. Rejecting the primitive conceptions of God as portrayed in Jehovah and Jesus, Professor Barnes recognizes the possible existence of a less personal deity.

William Floyd.

Poems of Motherhood

The title of this group of poems[4] is itself a worthy challenge to an over-timorous era. And the poet proves that themes the most "delicate" and usually taboo'd are revealed wholesome as any crimson strawberry or purple grape-cluster to a thirsty mouth, when venturously brought into the sunshine of artistic and personal sincerity.

It is noteworthy also that the author consistently maintains a higher ideal than "Art for art's sake." Art for the sake of the fuller joy of life, the enhancement of the bravest and most renewing motives of existence, and the recognition that "to the pure all things are pure," is his dream. A dream also which in this volume, wrought out of his inmost faith and vision of love and beauty, the craftsman makes convincingly "come true."

In the poem which gives the book its title, the young husband bids his beloved, noble and beautiful in her time of pregnancy, to walk proudly amid the lean days. She is to be unafraid of glances which because of their own essential sterility dare be amused at her bigness. She has become a trumpet of adventure blown "against this age of steel and ice."

"A Child Is Born" almost remorsefully voices the self-reproach of every father who feels the seeming wrong, that after sharing "the amorous tang" he cannot assume any portion of the birth-throes which turn the body of the beloved into "the drum, on which is pounded martyrdom."

3. "Joseph Lewis—Enemy of God," by Arthur H. Howland. Published by the Stratford Press. $2.00.

4. "Pregnant Woman in a Lean Age," by Ralph Cheyney. Published by William Faro, Inc., New York. 1931.

The poems of sex consummation, such as "Each Holds All," "Eucharist of Sex," "Second Epithalamium," and "When Two Are One," must continue for a long time yet to be cause for sharp contention between those who believe sex experience should be kept clandestine and limbo'd with shame, even under strict legal sanctions, and those on the other hand who are convinced that if approached as a divine gift it reveals the wonder and beauty of a sacrament, and should be sung of by a poet as high-minded as the present author, no less frankly, and surely no less rapturously, than he would celebrate with some brave detail the glory of an orchard in springtime blossoming, or blending of refulgent colors in a sunrise sky. Whichever of these two theses will ultimately prevail, this poet has wrought some rhythmic "arguments" too instinct with beauty and clean-heartedness to be ruled out even by the puritanical.

In conclusion, since open confession is still good for the soul, this book offers a notable opportunity for it to readers (and there are sure to be some), who finding it has melted their more frigid inhibitions against poetry so intimate, will be honest enough to acknowledge that this has not only failed to offend but on the contrary has refreshed them.

(Rev.) Eliot White.

Correspondence

Boycott Japan!

Editor of Unity:

The time has come to show, in no uncertain way, disapproval of Japan's ruthless invasion and conquest of China, an unprotected and unoffending nation. Japan's ruthless repudiation of her sworn international treaty obligations threatens to throw the peace of the world into jeopardy and may easily prove to be the spark that will ignite another world conflagration.

This letter is an appeal to your innate faith in justice, your American idealism, and your practical economic sense. It is public opinion that ultimately controls our political policies,—and concerted mass action by individuals can cut short the dragging course of diplomatic action and get quick results.

Japan's action can quickly be stopped by economic pressure.

Perhaps more than any other great power, Japan is dependent upon her commerce with other nations, and particularly with this country, for her economic welfare.

Her financial position today is vulnerable.

A pointed and drastic boycott of everything Japanese, carried out by individuals who make up the buying power of America will make itself speedily and peacefully, but none the less effectively felt. This is a step which already has the hearty sympathy of all thinking Americans who value the spirit of fair play among nations. Concerted co-operation, in ever-increasing numbers, will record effective protest in unmistakable terms and will strike against the offenders with telling force.

1. Purchase nothing of Japanese origin.
2. Patronize no Japanese organization, mercantile, shipping or otherwise.
3. Employ no Japanese labor.
4. Patronize no individual, or firm, who is known to be dealing with Japanese, or commodities destined for Japan.
5. Make known the reason for this discrimination.
6. Enlist the co-operation of your friends to do likewise.

If ever there was a time for the effective and strenuous use of a chain letter, this is the time. A chain letter travels fast if each recipient would do his part and do it immediately.

Will you not send, without delay, not less than five copies of this letter to five different people. With speed, a month will cover the nation, and reach beyond.

Please co-operate by helping to make this peaceful expression of disapproval effective.

Act with promptness, and live up to the boycott yourself.

* * *

Another thing you can do for China:

From universities and colleges all over the country Chinese students are leaving for military service in China. This seems unwise, as there are millions of Chinese who can be called upon for that purpose. The students should remain, finish their studies and prepare themselves for civil and private enterprises, and concentrate on efforts to unify China.

Julia Ellsworth Ford

New York City.

A Unique and Charming Gandhi-Book

Editor of Unity:

I have just received from the Golden Vista Press, London, an unusual and most interesting kind of book, entitled "Mahatma:—Sketches in Pen, Pencil and Brush." It consists of 13 pictures—colored drawings and pen and pencil sketches of the great Indian teacher and leader, by the gifted Indian artist, Kanu Desai. We have had endless numbers of hard and ugly photographs, well-meaning but stupid pencil sketches and silly caricatures of Gandhi. It is a joy to get at last something satisfying—pictures that have in them intelligence, strength, "sweetness and light," and that give us the true Gandhi, the "Great Soul," the Beautiful Soul, the Mighty and Heroic Soul.

The pictures are accompanied by nine essays or chapters, which do not attempt at all to tell us Gandhi's history, the story of his outward activities and deeds, but which with deep sympathy and remarkable insight give us illuminating and really fascinating portraitures and interpretations of his spirit, his character, his aims and his ideals. I have seen nothing better from any source.

The book is attractively printed and bound. The publishers believe the volume will be particularly appreciated by Gandhi's friends and admirers in America. To introduce it here the special price of one dollar is offered to Americans, which is a third lower than its price in England. Address The Golden Vista Press, Felter House, Felter Lane, London, F. C. 4, England. Send P. O. money order for a dollar.

J. T. Sunderland.

Ann Arbor, Michigan, March 29, 1932.

A New Friend

Editor of Unity:

About two months ago I came across an old number of Unity. I read it through before leaving my chair. Then I got up and went to my desk and sent in my subscription. At that time my soul and mind were in blank despair. The whole world seemed, from all I had read, in such a state of affairs that there was no hopes or a chance for anything good to develop. But since reading the Unity these past weeks I feel so encouraged, and my spirits are so lifted up that I can not praise the Unity high enough.

It is the first magazine I have ever read that gives such clear food for the mind and soul. I love its fearlessness, and its faith in the final triumph for the cause for righteous. And I really believe if every one could read it, the Disarmament Conference would be a success; India would be granted her freedom; and peace would reign supreme all over the world. To my thinking, Unity is the greatest influence for peace of anything ever written.

If need be, I would go without food for the body before giving up my subscription to the Unity.

Through my encouragement from the Unity, last week I joined The League for Fearlessness. As a member I have been asked to give the literature to others who I think would be interested. Perhaps you have already received this leaflet. However, if you have not I am sure you would be interested.

(Mrs.) K. R. Buchanan

Unadilla, N. Y.

The Field

(*Continued from page* 82)

came out of purdah (seclusion), and never returned to it. . . . A huge procession of women walked quietly through the streets of Borsad to receive without fear or retaliation an assault of beating and abuse from the police. Their leader, covered with her blood-stained garments, walked bravely on, repeating the holy name of God, to receive still further blows."

A young man having sacrificed his life in a non-violent patriotic demonstration in Bombay became a national hero:

"As the great procession that accompanied his body to the burning place passed through the crowded streets, people saw with astonishment that Hindu women (who never attend funerals) were carrying the bier along with the men. And although no Hindu woman may light the pyre even of her father or brother, it was a Brahman woman of a most exclusive family that set fire to the pyre of this Kamati boy."

Dr. Will Durant, in "The Case for India," cites among Gandhi's achievements:

"He has for a generation kept a great revolutionary movement from all but sporadic violence. . . . He has educated his people; he has aroused them, as no man before in their history, to the evils of untouchability, temple prostitution, child marriage, unmarriageable widows, and the traffic in opium."

Sir Francis Younghusband, whose general attitude toward Gandhi is much more critical, nevertheless says:

"I believe that Gandhi has done India four great services. (1) He has instilled courage into India and made Indians feel their manhood. (2) He has aroused in them a sense of nationhood. (3) He has stressed the importance of religion in the national life, denounced materialism and emphasized the value of spiritual things. Lastly, he has brought to India the attention of the whole world, till every nation is now interested in what is going on in India."

—*Alice Stone Blackwell*
Boston Transcript.

Mother India

Twenty Important Facts

Rev. Will Hayes

India is well called Mother India. She is Mother of Science, Mother of the Arts, Mother of Philosophy, Mother of Religion—Mother of Civilization.

It would be possible to take each of these in turn and show that India's contribution has been original and fundamental.

The actual age of Indian civilization has yet to be settled, but excavation has proved it to be much more ancient than was once thought. It may prove to be the oldest civilization in the world. It was certainly the source of much that is called culture.

Lack of space forbids a detailed analysis, but let me give a list of twenty important facts about Mother India of ancient pre-Christian days.

1. Five thousand years ago, India had well-planned and well-drained cities in which every house had a bath room.

2. One of the world's greatest sanitary reformers belonged to India—Manu, the Law-giver.

3. The science of medicine originated in India, influencing the West through Arabia and Greece.

4. Surgery was practised in ancient India. Delicate operations were performed. Early works mention 127 kinds of surgical instruments.

5. India invented the decimal system, giving us the figures which are the basis of all our counting.

6. There were scientists in ancient India who were skilled in the higher branches of mathematics—trigonometry and geometry. They knew the relationship between radius and the circumference of a circle; 200 years before Pythagoras they knew that the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the other two sides.

7. Algebra came from India, through Arabia.

8. Even something very like the differential calculus was known in India many years ago.

9. Astronomy was practiced in India as early as 3000 B. C. Centuries ago Hindus knew of the true relationship between sun, moon, stars and earth.

11. Ancient India had a conception of evolution.

12. The birth and decay of worlds was a familiar idea in old-time India. It is dealt with in the Puranas.

13. India has always been more sensitive to sound than the West. Musicians use variations of sound which the Western ear neither recognizes nor enjoys. They divide the octave into twenty-two sub-tones.

14. India was a pioneer in painting, architecture, weaving and dyeing.

15. Social science has to look to India for some of the earliest experiments in the art of government.

16. India once traded in all the great markets of the world.

17. There is no important system of philosophy that has not at some time been represented in India.

18. Any list of the world's greatest books must begin with the Rig Veda—the oldest of Bibles.

19. India has always been the Workshop of Religions. Of the eighty great religions, two (Brahmanism and Buddhism) originated in India and two more (Mohammedanism and Zoroastrianism) have an important following there today.

20. The noblest of all religious doctrines—that of Ahimsa, the doctrine of Love—found early expression in India. It was taught by Mahavira and the Buddha in the sixth century B.C. and in the third century B.C. it was practiced on a national scale under the Buddhist Emperor Asoka.

These things give India the right to her proud title—Mother India.

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